Pacific School of Religion
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The AMERICAN FRIEND

JUNE 13, 1960

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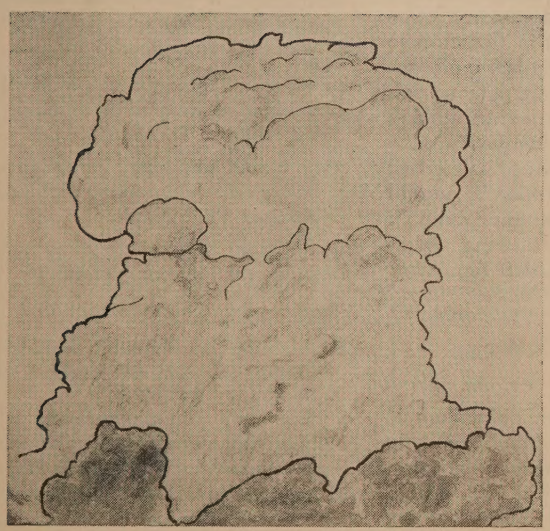
Who would ever think...



. . . . human beings would be stupid enough to blow themselves off the face of the earth? The war started when people accepted the idiotic idea that peace could be maintained by arranging to defend themselves with weapons they couldn't possibly use without committing suicide. . . .

From "On the Beach"

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

The Bonds of Peace

Roots of the Quaker peace testimony go very deep. They spring from inward experience and quality of life. The spoken position on peace was based upon the clear discovery by George Fox and his followers that they could take no less stand and remain faithful to Christ and the life He had imparted to them.

The testimony by word was a result—the cause of which was the inward experience of God. Therefore it is found in records of early Friends that one should arrive at this deep convincement for himself or herself, and upon this basis should take a personal position on peace. Thus George Fox is said to have told William Penn to wear his sword as long as he could. William Penn later, through his own search, cast his sword aside.

The basic position of the Society of Friends has ever been clear and strong. Individual members have not always expressed in life or word a testimony of either such depth or clarity.

In 1887 the Richmond Conference of Friends, which later became the Five Years Meeting, declared:

"We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Lawgiver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies . . ." (Matt. 5:44; Luke 6:27) . . . . "When nations conform their laws to this divine teaching, wars must necessarily cease. . . . We would in humility, but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with His commands."

The above quote from the Richmond Declaration of Faith is composed of strong words and is in keeping with the basic position of the Society of Friends for more than three centuries.

The 9th Query in our "Faith and Practice" raises some very personal and searching questions.

"Do you consistently practice the Christian principles of love and good will toward all men? Do you work actively for peace and for the removal of the causes of war? Do you observe the testimony of Friends against military training and service? Do you endeavor to make clear to all whom you can influence, that war is inconsistent with the spirit and teaching of Jesus?"

As in all other of life's relationships, each person is obliged to search earnestly and openly for the divine will and purpose.

The forces of destruction and tensions of our time give to our search and witnessing a very special urgency.

The formula now advocated by Latin American economists is a diversified economy and industrialization designed to create an expanding home market. Peoples in countries having largely a one-crop economy have experienced acute economic hardships, dictatorships and social and political unrest, which in turn create a climate which does not attract industrial investors. Thus the complexities of economics in today's world tend to occupy a larger place in the thinking and planning being done by people in Latin America.

On the Cover

These words, spoken by Julian in the movie "On the Beach," give title to a hard-hitting leaflet which has been distributed wholesale across the U.S. Numerous Friends have stood in theater lobbies handing out these fliers showing people what we may do to demand of governments that total disarmament become real. Leaflets were made available by the Peace Education Program of the American Friends Service Committee.

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Editorials...

A Friends Statement On Peace

Our peace testimony stems from the central faith of Friends. Through personal experience in worship and through the example and Spirit of Christ, we know that God is Love, and that He calls us to completely loving lives. The war spirit, whether in the home or injuring and killing between nations, is contrary to Divine Love and alien to the Spirit and teachings of Christ.

We have confidence that Divine Love, and not evil, overcomes evil. Our peace testimony is positive, not passive or negative. We take no part in war or preparation for war, but we strive to be co-workers with God in replacing war spirit, techniques and systems with the spirit, techniques and institutions of peace.

We believe that peace is possible, since all men have that of God within them and therefore can respond to the Love of God as it operates in their fellowmen. In our experience with Russians, considered by many Americans as enemies, we find the same Divine spark which will lead to peace.

Present reliance for peace and security on national armaments and military alliances, and hope for peace based on selfish national policies, are certain to fail. Peace and security can come only through a new spirit of brotherhood, reflected in the disarmament of all nations, down to internal policing levels, peacefully enforced; an adequate worldwide program to assure justice and opportunity for all peoples; and a United Nations supported and developed as an adequate instrument for world justice and law.

—Approved by The Executive Council of The Five Years Meeting of Friends.

"Who If Not You? When If Not Now?"

Wives, gathered at the entrance to a mine where there has been an explosion, may learn to "pray without ceasing." Our spirits may unceasingly utter the cry, "Father, save Thy people; set them on the path to good-will, to understanding and to peace." A pessimist might say there is only a fifty-fifty chance that human life will exist on the earth in 1975. Only faith in God causes us to rate the chance higher.

John Swomley points out that all Khrushchev's hopes for the Summit were dashed before the U2 was shot down. Eisenhower and others insisted that there would be no change in the status of Berlin. The NATO powers not only rejected total disarmament, the U.S. yielded to pressure from the Atomic Energy Commission and military, announcing that we would resume nuclear tests. Instead of increased exchanges of goods, persons and ideas, we talked of political concessions. It must have been easy for Mr. K to yield to the pressures from his military and China to scuttle the Summit.

Basic to the U2 flights is the fact that a war machine can no longer be the source of security. What if Russia were planning a surprise attack? The only action possible would be a surprise of our own—first. Our mistake is not that Francis Powers was shot down, but that our governmental policy is such that these flights seem essential. Militarily, some will say, they can be justified; morally they are indefensible.

Deterrence is still our policy—massive retaliation to prevent war. Did the Triple Entente deter the Kaiser? Did the alliance of the '30's deter Hitler? Can we imagine NATO and the Baghdad Pact plus SEATO deterring Mr. Khrushchev and Mao? Our government should lead the way in finding new paths to follow.

Our cold war enemy makes no profession of godliness. Does that justify our using ungodly methods? We feel that our nation should do right, and we feel that neither spying nor espionage are Christian. We demand that our country maintain Christian integrity, both in purpose and in techniques.

Increasingly, mankind's best hope appears to be the United Nations. The one good which may come from the Summit's failure is more reliance on the U.N. It should be the prayer of Christians that its Security Council and Assembly may be used of God.

We believe that the average man of Russia opposes war as firmly as the average American. The Russians have suffered four terrible invasions since 1800. Now the average citizen of both nations must speak out or the cold war may go into high gear. In the past, competition in armament has ended in war. For 5,000 years no nation which has relied on the sword of war has failed to perish by the sword. Will we be spared the operation of this law of the Lord?

"Who if not you? When if not now?" These words of Jane Addams are very pertinent today. May **we now** let our fellow-citizens and those who represent us in government know that **we want peace.** We call upon our people and country to follow the policies which make for peace no matter what Russia does. We want our native land to instruct Fred Eaton and other Geneva delegates not to stall off a nuclear-test ban or disarmament agreement, but to meet the Russians with honest negotiation on our part.

We want our nation to throw her influence and might behind the United Nations to help it become that machinery for law and order which can overcome the anarchy of today. We pray the Lord that His will be done by us now until His Kingdom does come on earth. For unless His will be done, and soon, heaven may be all that remains. —Milton H. Hadley

On Vigil at Fort Detrick

by Charles C. Walker

At seven o'clock each morning, a group of men and women gather just outside the main entrance to Fort Detrick to begin a daily vigil. They stand in silence along the roadside as cars pass by on their way into the base. A sign fixed at the head of the line reads: "Vigil At Fort Detrick — An Appeal To End Preparations for Germ Warfare."

This observance has been carried on for ten hours each day ever since July 1, 1959. Nearly a thousand people have participated, some of them more than once, some for several months. Farmers, teachers, students, laborers, scientists, ministers, housewives—from all over the country they have come to join in this unique experiment in persuasion.

Against Biological Warfare

Fort Detrick is a military installation located at Frederick, Md., a town made famous by Whittier's poem "The Ballad of Barbara Frietchie." According to Pentagon officials, since 1942 it has been the leading U.S. research center for preparations for biological warfare (BW). BW can be defined as the intentional use of germs, toxins and crop agents to product death or disease. It can be used against human beings, their crops or their animals. Typhus, cholera, smallpox, even the plague — these are being developed and stockpiled as "more humane" forms of modern warfare.

War fought with any weapon is an act of inhumanity. Nevertheless, in preparation for germ warfare can be seen in grim and stark terms the moral cost of the arms race. Disease is an ancient enemy of man. Among his most revered heroes are those who helped overcome pestilence and led mankind to more healthful living. To use disease deliberately to spread death and discord offends something fundamental in the human spirit. It mocks other efforts of our nation to promote world health programs.

Began as 5-Day Effort

Last July 1st, about 150 people undertook a five-day vigil as an appeal to the conscience of the American people on this matter, calling for a new initiative in peacemaking more appropriate to the moral requirements of peace. Such was the power and impact of this vigil that it was continued, first for two months

"Of course we have gas and bacteria more deadly than these things, but you know how the public feels about that."

longer, then indefinitely as more people came and participated, and testified to its significance for them. In those early days had anyone suggested it would still be going on a year later, he would have been thought to be the victim of too much July sun. It is scheduled to continue at least until July 4.

The Appeal was initiated by the Middle Atlantic Region of the Fellowship of Reconciliation. Since January it has been conducted under the aegis of an ad hoc committee, with Stewart Meacham and Charles Walker as co-chairmen. Lawrence Scott has been coordinator from the start.

The winter months were difficult. Sometimes only two people were on hand to keep it going. On other occasions they came by the busload and the line stretched out for more than a city block. However, it soon became apparent that numbers were not decisive, for the essential significance of this undertaking has to be seen in the realm of the spirit.

In one of the leaflets, a vigil is described as an occasion to "watch and pray." It calls for the self-discipline of patient "waiting upon the Lord." It implies penitence, self-examination and expectancy. It is not a toned-down picket line or a demonstration, but a faithful witness as an expression of concern, a response to an inner prompting.

From its beginning, the project has been well known in Frederick. There have been direct efforts to make the purposes of the vigil known in the city, through public meetings, home meetings, radio programs, ads in the local papers and door-to-door visits. The most dramatic local response was that of a prominent doctor who for two days stood on the line for two hours.

Some Hostile; Some Friendly

It is hard to assess the impact on the people of Frederick. There was some initial suspicion, and some hostility based on the rumor that the group was Communist. Gradually this gave way to tolerance, and even friendliness in some quarters, though opposition is clearly visible. Only minor attempts have been made to harass the group; a bus driver has made persistent if unavailing efforts. A Frederick minister claims the vigil has left its mark on the thinking of a considerable number of people in the city and surounding area.

The vigil was initiated at Frederick because it was here

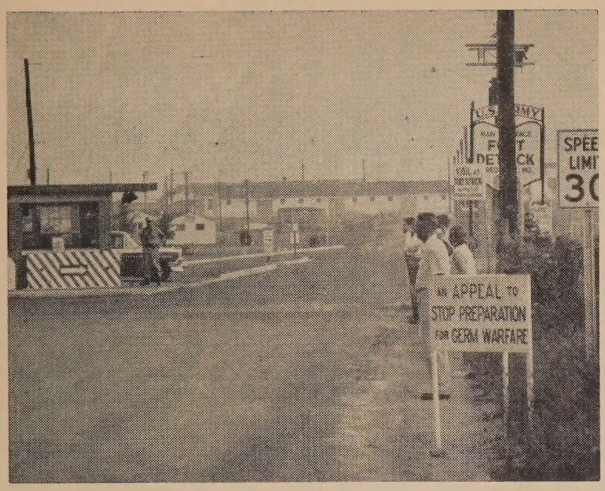


Photo by Theodore B. Hetzel

Across from the guard on duty at the main entrance to Fort Detrick, a total of 1000 persons from 34 states have stood in silent protest against preparation for biological warfare.

A quiet facing of the issue marks the vigil line at the entrance to Fort Detrick. Foregoing conversations, except for occasional sharing of new thoughts, vigilers devote themselves to prayer, meditation, and friendly attention toward those who pass.

that Fort Detrick was located, the symbol of our nation's work in germ warfare. After the story became better known outside Frederick, statements of support began to appear, from seminary faculties, religious groups, from scientific associations and student groups. An article appeared in the **Christian Century.** An Associated Press feature story and photo were widely carried throughout the country in January, and were even carried in a few countries outside the U.S. The word began to get around Washington, including the Pentagon.

Open Discussion on Germ Warfare

One of the most notable events occurred on October 21, when 35 Christian ministers participated in a special observance under the leadership of Rev. Henry Hitt Crane of Detroit. Other special events have been held, including a seminary day.

Prior to the vigil, the issue of germ warfare was hardly mentioned, let alone discussed. Even now many people find it hard to believe that these preparations are taking place (a persistent myth in Frederick is that the base is devoted to curing cancer). The indignation and fervor with which the U. S. government denied Communist charges of using germ warfare in Korea led many Americans to conclude that their government was not a party to such preparations. In spite of the efforts of some zealous Pentagon publicists, few people have accepted the claims of those who insist we must be ready to use germ and gas weapons in limited wars, and use them first if it is to our national advantage. Rep. Robert Kastenmeier of Wisconsin has been a consistent opponent of Army Chemical Corps claims in this matter.

Some advocates of disarmament have seen in the issue of germ warfare another specific aspect, such as ending nuclear testing, which can be dealt with short of complete disarmament and dealt with now, and can help in forwarding progress on inspection and controls. The fourth Pugwash international conference of scientists dealt with this issue.

Active Peace-Making

If the vigil has made a specific contribution in helping to raise the issue of biological warfare and the need for disarmament, it has made an even more significant contribution to the peace movement. Many of the participants have said they realize more of what is meant by the "spiritual implications" of peacemaking. Too often the caricature of the peace worker is that of a plaintive protester, fuzzy-minded and preoccupied with his own purity.

In the vigil can be seen another image: that of a person moved to act in a dramatic witness yet with a demeanor that expresses quiet conviction and deep concern. Though the vigil is silent at the gates of the base, it speaks an unmistakable language, a message that penetrates beyond arguments and disputations. The Apostle Paul described it well in an injunction to the early Christians: ". . . and, having done all, to stand."

Charles Walker is Co-Chairman of the Vigil at Fort Detrick. He is Middle Atlantic Regional Secretary of the Fellowship of Reconciliation and a member of the Concord, Pa., Friends Meeting.

The 1960 Yearbook of American Churches shows more than statistics. It indicates that total church membership was 109,557,741. Per-membership contributions for all causes in 1958 totaled $63.27. Of this amount, $50.39 was paid for local congregational expenses; while $12.88 went to benevolences.

How many members are in your meeting? Multiply that figure by 60 and you have your meeting's income for last year **if** your members are as generous as the average in America. Note too that the national average shows $1 of every five dollars going for benevolences. Just how selfish or generous is your meeting? Did you spend more than 80% of the meeting's total income on yourselves? If so, yours is a selfish meeting and studies indicate that you will probably have trouble raising your budget.

Five Years At Friends Secondary School, Kenya

Part II

by Allan Bradley, Headmaster

A visitor to Kamusinga is, I believe, impressed by the self-help which is apparent in the School. Apart from four cooks and five wood-cutters, there is nobody to do the work but the boys themselves. They wash, iron, scrub, hoe, polish and dust —and they set such a good standard that I never hesitate to show visitors around the dormitories.

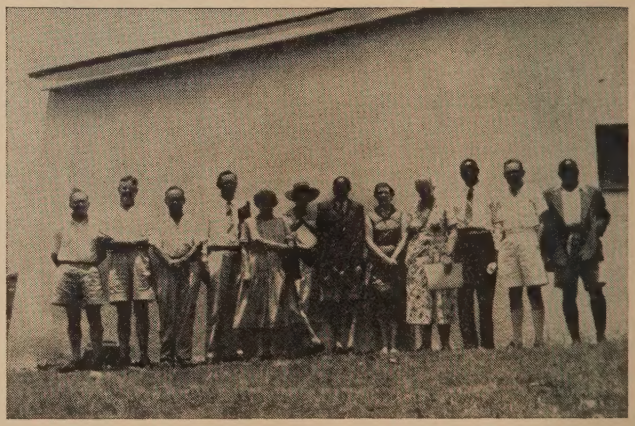
The economic aspect of the School may surprise people in other countries. The approximate cost of educating a boy at the School is $280.00 a year, covering staff salaries and all other current expenditures. Each boy has to find from 1960 onwards, about $43.00 in fees, with an extra $14.00 in the fourth year for examination fees. The annual boarding grant per student (from the Kenya Government) is $57.00, out of which the School has to provide food, two uniforms and a quarter share of certain articles which are supposed to last four years: two blankets, three sheets, one mattress, one panga, one hoe; besides firewood, soap, disinfectants, laundry irons, and replacements of crockery and so on. The actual cost of the food we give the boys, apart from fuel and labor costs, is about 13½ cents daily, and they have much better food than at home.

It is easy to see that the $43.00 fee plus about $7.00 for travel—$50.00 in all—is a great deal of money for an African boy to raise, even if he is lucky enough to get a helpful bursary from his African District Council. Add to this the fact that the majority of people in Nyanza still do not live on a cash basis, but count wealth in terms of cows, minor stock and land. (Africans do not say "Money is the root of all evil" but "Cows are the root of all evil!") We are always grateful when non-government funds are made available to us by the generosity of friends (or Friends) for the purpose of meeting the private difficulties of students—but we very much need a larger fund!

It is a small minority of parents who can enter understandingly into the lives of their sons who are students in the School. A large number are still illiterate. For this reason, and because most of the students come from an average distance of 50 miles or so, we do not see very much of parents.

The gulf between home and school is evident, again, when health is considered. At the beginning of term, the school clinic is usually too well attended each morning—with ulcers, digestive trouble, etc. much in evidence. As the term wears on, the balanced diet and the regular life have their effect, and sickness is much reduced. For the most part a staff wife deals with the "sick parade", and issues remedies for the commoner complaints such as coughs, bruises and malaria. It is difficult to keep invalids in bed, as they dislike missing lessons! Any serious trouble is referred to the local Health Center, which sometimes sends boys off to the government hospital at Bungoma, 25 miles away.

What of the future? We are fully equipped to take 60 boys a year up to Cambridge School Certificate. Now the East African Territories are agreeing to prolong the school course for the best students. This will free a considerable number of places at Makerere College in Uganda and the Royal Technical College in Nairobi, Kenya, which at present have to run "Preliminary Courses" for all their new entrants. We hope that Kamusinga may, before too long, have a share in this work, which would add 80 more students and six or seven more staff. It would amount, really, to adding an "upper story" to the school, with the approximate status of a Junior College. We look forward to the day when somebody from Kamusinga will again be answering the question: "Now what, precisely, is it that you want me to design?" The answer will, I am sure, be much clearer than it was four years ago!



The School Committee of the Kamusinga Secondary School, Kenya, which has recently become the Official Board of Governors of the School.

Left to right: Alan Burke, Christian Council of Kenya; Kenneth Goom, then supervisor of schools in Elgon, Nyanza; Fred Reeve, administrative secretary of Friends Africa Mission; Prof. Lucas, Makerere College, Uganda; Helen Fletcher, Friends Africa Mission; Miss Hockley, Provincial Education Office; Mr. Monoco, an African Friend; Mary Callander, Education Department of Kenya Government; Helen Neatby, then of Friends Africa Mission; Chief Henry of the Bugusu tribe; Allan Bradley, Friends Africa Mission; Jotham Standa, Clerk of East Africa Yearly Meeting.

MY KOREA

This is the land to which I come with eager longing?
This land of dirt and thatch-roofed houses?
Of burlap sacks and mud and ceaseless labor
Where men and women both bear endless burdens
And look at you with dull-eyed blankness—
This is Korea?

Is this Korea? The hunger of the little children,
And babies weaned on rice water because there is no milk
Either for them, or in their mothers' breasts;
The little girls, yoked to two pails of water,
The squatting urchins deep in play in ditch and gutter.
The women, washing out their clothes in nearby trickle,
Beating and pounding white in them again upon a rock?
Is this Korea?

Is this Korea? The eager-eyed young students
Streaming across each campus—an almost endless flowing,
Seeking to learn, starving to learn, making a god of learning,
Asking for themselves and those who shall come after them,
A chance in life—a chance to eat and live and be,
The chance that others have and take for granted,
Students who care enough to *die* for this!
Is this Korea?

Is this Korea? Men with kindly, patient faces,
Humble men, brave men with suffering in their eyes,
Men who feel the storm in all its fury
But wait in wisdom for "the morning calm"—
Men whose hearts and lips sing praise to God, their Hananim,
In early prayer—the gentle pastors of a needy flock.
Is this Korea?

Is this, then, Korea? The women, whose dark eyes
Speak of endurance and of sacrifice,
Whose hearts are warmed by love and chilled by hatred,
Of whom all women are the counterpart,
Whose inner strength gives sustenance to many,
Who selfless love is anything but spineless,
Is this Korea?

This is Korea—to which I came with eager longing.
This is the land I love, surprisingly and deep.
These are the ones whose fires I would be warmed by,
I, who came to teach, and stayed to be taught.
God, Whose Son makes of all men brothers,
Give to this troubled land its time of peace.
Pour Thy redemptive love upon it,
Fulfill its needs—
Use its great gifts, O God.

—Gertrude Huheey

Late this winter, Gertrude Huheey, Friend of Oxford, Ohio, left for Seoul, Korea, where she is serving for six months as a religious counselor at Ewha University, a Methodist school.

Literature in Review

Ginger Box, by Martha S. Foster. Bobbs-Merrill. $2.25.

This story of an Iowa Quaker girl about fifty years ago has many similarities to **Friendly Persuasion:** horse racing to Meeting, behavior of children in Meeting, overly-stern elders. It has a narrower scope, however, in that it tells of only one family during one summer's activities. Penny Grayson, the eight-year-old heroine, tries to help her father find fifty dollars belonging to the Meeting. There is a real sympathy and understanding between members of the Grayson family in their trouble and growing-up experiences. Children from primary to junior high age will enjoy the story of **Ginger Box**, and learn about Friends as drawn from the experience of Martha Standing Foster.

—Nancy Brewster

The author, now living in Cincinnati, Ohio, is a Friend. Her late husband, Dr. Paul C. Foster, was the son of Rev. and Mrs. DeWitt Foster.

The Gospel According to Thomas, Coptic Text established and translated by A. Guillaumont, H. Ch. Puech, G. Quispel, W. Till and Yassah 'Abd-al-Masih, Harpers, N.Y. for E. J. Brill, 1959, $2.00.

A collection of 114 "Sayings of Jesus" was found among a group of 4th century manuscripts in a tomb at Nag Hamadi in Egypt in 1945. Text of this document is here given in full. Many "Sayings" are close to Jesus' sayings as quoted in the Biblical Gospels. Some are new and challenging . . . "Jesus said, Whoever knows the All, but fails to know himself, lacks everything."

This book is not as revolutionary as its enthusiastic French editors have claimed. All scholars agree that it is not by the Apostle Thomas. The original copy was assembled in the second century by a sect of "Gnostic" Christians who regarded Jesus as a Teacher of Mysteries, a sort of Yogi (who took men out of earthly life). Much has been borrowed from the standard Gospels and even Paul's letters. What is new they may have invented or wrongly credited to Jesus.

Nevertheless, beneath their distortions there may be traces of genuine sayings of Jesus not otherwise known. This document will be much quoted and argued about in the next few years. The well-versed Bible student will find it fascinating.

—Hugh Barbour

Christians and the State, by John C. Bennett, Scribner's, N.Y., 1958.

John C. Bennett, Professor of Applied Christianity at Union Theological Seminary, writes with authority, humility and profound scholarship about the relationship of Christian faith to our political life.

"Christians and the State" is likely to appeal chiefly to those whose training already has prepared them for its scholarly and philosophical approach. Those readers well-grounded in theology and church history will find here a valuable tool for relating these subjects to our current political problems.

For those of us who are not scholars but who are, nonetheless, voters, and who try to express our religion in our political life, the following chapters may prove particularly challenging: "A Protestant View of Roman Catholic Power," "Christian Ethics and the Dilemmas of Foreign Policy," "From Christian Freedom to Civil Liberties," and "The Christian Citizen and Politics."

—Ellen B. Klemperer

SOLOMON'S TEMPLE

(A tribute to Merrill Root)

Still search far away places for lumber;
Scan the green forests of every clime
For words, events, images, meter, rhyme
And ideas; awaken cedar from slumber,
And stone, so both lightly encumber
Pure phrases of music, cabined in time
But dimensioned right to house the sublime
Home that is more than walls and a number.

White marble quickens, starts breathing, and sums,
From skeleton structures of meanings, one
Absolute meaning in which flesh becomes
Spirit, not mere skeleton fleshed, when done:—
So Solomon's Temple, your good poems, plumbs
Uprights to rafters and shines back the sun.

—Claude Stinneford

This poem was read at the recent ceremonial dinner honoring Merrill Root, upon his retirement after 40 years of teaching at Earlham College.

Workshop Sessions of the Evangelism and Church Extension Department Five Years Meeting, July 14-21

"The Challenge of Our Shifting Population"..Edward O. Linton, Presiding
Robert J. Rumsey, Speaker

"The Non-Resident Challenge" ..... Moses Bailey, Presiding
Herbert Huffman and Murray Johnson, Speakers

"Growth in the Existing Friends Meetings" ..... James Ellis, Presiding
Eugene Coffin and Verl Lindley, Speakers

"Church Extension" ..... J. Paul Hadley, Presiding
Duane Moon, Speaker

"Evangelism in the Local Meetings" ..... Joseph Watkins, Presiding
Keith Sarver, Speaker

Music Workshops at Five Years Meeting July 14-21

The Five Years Meeting Music Committee consists of Larry Apgar, Earlham College; Eva Newlin, Guilford, N. C.; Ellen Robinson, Wilmington, O.; Norman Young, Kokomo, Ind.; and Ida Mae Miller, of Plainfield, who is secretary.

This Music Committee has specific charge of hymns to be sung at scheduled sessions, together with song leaders and accompanists.

A workshop on "The Place of Music in Worship" will be held for the five afternoons. Proposed topics include: The Hymn in Worship; Music for Youth and Children; Musical Instruments for Worship; The Music Committee in the Meeting; and Quaker Choirs.

It is hoped that concerts by the Alard String Quartet, quartet-in-residence at Wilmington College, and by Professor Max Carr, recently appointed chairman of the Music Department of Wilmington College, can be arranged.

On Sunday evening, the Five Years Meeting Choir will be directed by Leonard Holvik of Earlham College.

Effort is being made to locate and invite musicians from all parts of the Five Years Meeting to participate. If you know of Friends who are distinguished in music, please notify the Music Committee Secretary, Ida Mae Miller, 525 East Main Street, Plainfield, Indiana.

To the Editor:

The survival of our country as a democracy and of the world hangs in balance, and the caliber of man who serves as the next President of the United States has never been more important in the history of our nation. Friends, with few exceptions, have not shrunk from the responsibility of helping select and helping elect the right men to high offices. Now we must examine our consciences and the contents of our "Disciplines" to determine whether or not Richard Nixon measures up to the qualifications of a Quaker statesman. William Penn set a noble and inspiring example for Quaker public servants to follow, and a review of his career should set the tone of our thought and action in this consideration.

Although much has been written about Richard Nixon, I recommend that Friends read an article entitled "The Truth About Nixon," by William V. Shannon, in the March 1960 issue of **The Progressive** magazine.
Madison, Wisconsin —Agnes Hole

To the Editor:

I would like to amplify some of the statements made in a recent letter to **The American Friend** (April 18) concerning racial discrimination in the Society of Friends.

The particular problem referred to was not that "one of the largest meetings . . . in a northern city, has refused membership to an applicant," but that this meeting would not accept a transfer of the certificate of membership of a Negro from the Friends Meeting in Washington. This Negro was a graduate of Fisk (1935) and Howard (1948) Universities. She was the first Negro attorney in Montgomery, and also in Alabama. She had attended a term at Pendle Hill after she had joined the Washington Meeting.

Application for membership had been made by her sons at the time her transfer came before the meeting. One of the boys was a graduate of Barnesville Friends School. Despite being denied membership in this meeting, they were able to establish their CO status.

It would seem to this writer that the Five Years Meeting and The American Friend have been given some undue criticism. I have noted that they both have been outspoken as to the position of Friends and racial equality. I would particularly refer to May 4, 1959 issue of **The American Friend**, which contains the statement of the Executive Council of the Five Years Meeting of Friends:

> "Friends do well to ask themselves whether they are willing to receive members of minority racial groups into church fellowship . . ."

Readers may be interested to know that this membership has recently been transferred to a new small monthly meeting that is not "concerned with appearances, prestige and 'being accepted' . . . " It is the hope of this meeting that with the help of God it can be "concerned with . . . love, truth and justice."

—Willard C. Heiss

Friendly Life - - - Far and Near

MARY SIME, a British Friend, teaching in Kano, Nigeria will be spending her summer leave in the U.S. and Canada. A member of Ratcliff and Barking Friends Meeting, London Yearly Meeting, England, she teaches in the Women's Training College at Kano.

A geographer, she is a graduate of London University and has taught mostly in Egypt, Palestine, and Africa, as well as England. She was a member of the A.F.S.C. unit in Gaza, Palestine, in the 1940's, and has visited Friends work in Kenya and Uganda.

* * *

LANTHORN MEETING in Indianapolis sponsored a family work camp at Happy Hollow Settlements Camp in Brown County on the week-end of May 7-8. A fence was built, tool boxes painted and other useful tasks performed. Even though there were moments of dampness there was no dampening of spirits. It is hoped to have another such camp in the fall.

* * *

"WHAT DO THE CHURCHES Say on Capital Punishment?" is a compilation of official statements from Baptists, Brethren, Congregational, Disciples of Christ, Episcopal, Friends, Jewish, Lutheran, Methodist, Presbyterian and Universalist Churches, state and local Councils of Churches. The answer is a very firm "no", spoken with varying degrees of conviction but leaving no doubt as to the consistent direction of religious thought on the death penalty.

Prepared by the Connecticut Friends Committee on Social Order, this mimeographed booklet is available for 25¢ by addressing this committee at 144 South Quaker Lane, West Hartford 7, Conn.

* * *

WILLIAM WAGNER, former minister in Bethel, Indiana, who now serves in Costa Rica under the California Board of Missions, is president of the Student Council of the Spanish Language School at San Jose, Costa Rica.

* * *

THOMAS E. AND ESTHER JONES plan to leave for Japan about July 1st, expecting to be back in October. Returning to Japan after 36 years, they will visit among Friends, attend the A.F.S.C. Seminar, and Thomas Jones will visit some universities. When in Japan many years ago, the Joneses were members of the Friends Mission and he also taught at Keio University.

This visit is at the invitation of Japan Yearly Meeting, and will renew the Joneses' association with the Japan Committee of the Religious Society of Friends in Philadelphia.

* * *

NEW FACES are appearing in the 4-state area served by the Dayton office of the American Friends Service Committee. Sponsoring individuals and meetings are welcoming the first refugees coming under the Dutch-Indonesian Refugee Resettlement Program. Though too late for the current resettlement program, it is hoped that Congress will during this session enact legislation allowing more refugees to enter the U.S. next year. Concerned Friends may wish to write their Congressmen, urging passage of legislation favorable to the refugees. Seventeen families or individuals are being sponsored by Friends in the mid-west. Virginia Heiss of Lanthorn Meeting in Indianapolis is Refugee Correspondent for the Dayton A.F.S.C.

* * *

JACKTON ISIGE, son of the pastor of Kaimosi Friends Mission, Kenya, East Africa, and who attends State College, Stevens Point, Wisconsin, recently came to the attention of a Friend on that faculty. Having just finished his freshman year with a very good record, he finds his four-year savings' exhausted. Transferring to the University of Wisconsin next year, he will receive help from the Madison Meeting, which is trying to build a scholarship fund to augment his part-time job.

Perhaps some reader with interest in Friends work in Kenya may wish to make a gift towards the scholarship fund for this young African friend. Checks may be sent to Dorothy Ludwig, 5705 Dogwood Place, Crestwood, Madison 5, Wis.

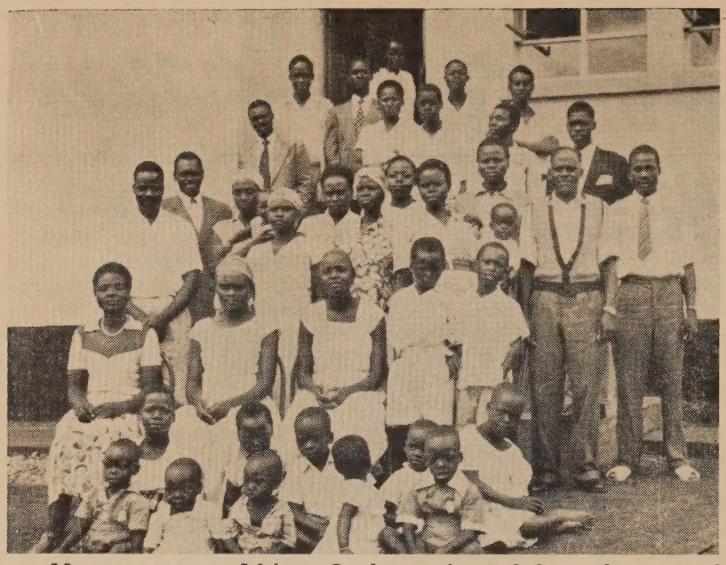
* * *

ON SEPTEMBER 12th AND 13th the Ministers Fellowship of Indiana, Western and Wilmington Yearly Meetings will meet at Quaker Hill, Richmond, Ind. for a 2-day gathering. Ministers of Iowa Yearly Meeting are also invited.

Considered will be: "Organizational Relationships Among Friends — Purpose and Program — A Critical Evaluation." Invited speakers are: for the Five Years Meeting—Glenn Reece; Evangelical Association — John Retherford; American Friends Service Committee—Matt Thomson; Friends Committee on National Legislation and Theological Discussion Group—Wilmer Cooper.

This fellowship crosses all theological lines, and the basic purpose is to get to know one another better as ministers of the Gospel. Richard Newby is chairman of this Fellowship, and Thomas Mullen is secretary.

George W. and Bessie Davidson, Friends of the Nairobi, Kenya, Meeting, recently celebrated their golden wedding. Instrumental in the life of Nairobi Friends, they extend a cordial welcome to visiting Friends. George Davidson first came to Nairobi in 1926. They are the parents of seven sons, who with their families, joined in the celebration.



Many years ago African Quakers migrated from the area of Friends Africa Mission in Kenya to the British East African Protectorate of Uganda. Shown here are members of the Naguru Friends Meeting in Kampala, whose pastor, Johnston Nyongesa, was trained at Kaimosi.

British Friends, among them teachers and doctors, have joined these African Friends in creating a building fund to provide a meetinghouse on a site provided by the government in a model housing area. One-third of the cost has been raised by "Sewing Meeting" auctions of clothing made by the women.

PICTURED on the cover of "The Friend," of London recently was a large banner carrying the words "Peace Committee of the Society of Friends (Quaker)." This banner was carried on the March from Aldermaston to London which took place over Easter as direct action against nuclear war. At its greatest point this year, police estimated 45,000 marchers when it reached Trafalgar Square at the end of the fourth and last day. In the march on the last day it was reported that Bernard Canter, Editor of "The Friend," counted that there were 1,070, if not all members, at least sympathizers of Quakers. This was estimated to be some 3% of British Friends.

* * *

SPEAKERS at Friends General Conference, Cape May, N.J., June 24 to July 1, 1960, who are not themselves Friends but who are close to Friends include Courtney Smith, President of Swarthmore College, with his address to be "The Liberal Arts and Quaker Colleges," Charles R. Lawrence, Chairman of the Fellowship of Reconciliation, speaking on "The Homely Pacifist," and Allan A. Hunter, Minister, Mount Hollywood Congregational Church, whose subject will be "Toward First Hand Acquaintances With God." C. V. Narasimham, also not a Friend, will address the biennial conference on "The United Nations in a Changing World." He is under-Secretary for Special Political Affairs at the United Nations.

* * *

HARTFORD MONTHLY Meeting of Friends recently presented "as a contribution to public discussion" and with the cooperation of the Greater Hartford People-to-People Council, the Foreign Policy Association of Greater Hartford, and the United World Federalists, James S. Duncan, Canadian businessman. Lecturing on "Communist China . . . A Time for Reappraisal," the speaker, who is chairman of the Hydro-Electric Power Commission of Ontario, gave his first-hand observations on China, based on his visit to the Chinese People's Republic last spring.

* * *

AN INTERNATIONAL STUDENT Seminar will be held August 23-September 12 at Kalamazoo College, Kalamazoo, Michigan. Some 30 undergraduate and graduate students from many countries will participate in examination of tensions that lead to social conflict and international war, and their solutions. Study will be implemented by field trips giving close-ups of America's social problems. Registration $15; total $75; some scholarship help. Write Jolee Fritz, A.F.S.C., 915 Salem Avenue, Dayton, Ohio.

GREEN PASTURES Quarterly Meeting 1960 Spring Conference was held May 14-15 at Mill Lake Camp, in the Waterloo Recreation area, near Chelsea, Michigan. Highlights of the program included discussion on "Rearing Children of Good Will"; and a tape-recorded talk by Norman Cousins.

Other subjects considered by Friends following taped presentations were "The Golden Rule," and "Survival: The Great Debate".

* * *

A VOLUNTEER SERVICE Project for Young Friends will be held in Indianapolis, Ind., July 14-Sept. 1, sponsored by the Young Friends Committee of North America. Following the initial week spent at Five Years Meeting sessions, the remaining weeks will be spent in a work camp program at Flanner House, with week-ends devoted to assisting in some local Friends meetings. It is designed for college-age young people particularly. Concerned persons write:

Sarah Cox,
1101 Westfield Blvd.
Indianapolis 21, Indiana

* * *

THE CEDAR RAPIDS FRIENDS Meeting was formally accepted as a participant meeting in Iowa Yearly Meeting (Conservative) on Sunday, April 3. This is the first established meeting since 1893 when Hickory Grove Meeting was established near West Branch. These Friends hold their meetings in the Cedar Rapids Y.M.C.A.

Friendly Fellowship

Richmond, Ind.—Growing out of a study made by Friendly Friends of Whitewater Meeting (First Friends) and at the invitation of the Monthly Meeting itself, Richmond's Jewish Community held a Sabbath School at their Meetinghouse on Saturday mornings last year.

Now they hold not only their School in the Primary and Junior Department rooms, but adult worship services are also held. A student Rabbi from Cincinnati is conducting some of their services, which are held on Friday nights, at 8 p.m. Friends have been invited to share this period with them and learn their way of worship.

* * *

Oskaloosa, Iowa—"The Christian Service Committee of the Women's Society plan one afternoon a month for relief sewing. Much repairing of used clothing is done in the homes, as well as the cutting of

blocks and piecing of quilt and comfort and robe tops. The group sends one large shipment per month. Over 200 pounds have gone to the Regional A.F.S.C. Office in Des Moines since September 1st, as well as 65 lbs. to our Oklahoma Mission, girls clothing to Jamaica, shoes to the local Salvation Army, and eleven pounds of baby clothing to Church World Service. Some of our women visit shut-ins and nursing homes, make puppets for hospital children, and do regular volunteer work in the County Hospital.

6:15 Monday mornings finds Quaker Men gathered at the church for Prayer Fellowship and coffee. This is in addition to the regular bi-monthly gatherings and work sessions of the group.

The Fall months brought a keener interest in Jamaican mission projects as Roy and Ada Williams shared their experiences with many small groups as well as showing slides and speaking one Sunday evening.

College Avenue Friends received spiritual enrichment through the ministry of Robert Cope of University Friends, Wichita, April 4 to 10, when a special series of pre-Easter services were held."

* * *

Marion, Indiana—Young people of South Marion Friends Church sponsored a pre-Easter revival March 27-April 3rd. Gordon Clark, pastor of Maple Run Friends Church, was the evangelist, with Dan Thor of Taylor University being responsible for music. Each service was an inspiration and challenge, average attendance being nearly 200 and some 30 young people dedicating their lives to Christ. On Saturday evening there were 70 teenagers attending, and Friends felt this revival very successful.

—Wanda Beck

* * *

Deer Trail, Colorado—About these Friends a recent note arrived: "En route from California to Illinois we stopped at Deer Trail to worship with Friends there. They welcomed us and asked us to stay for their 'pot luck' dinner.

Their pastor, Lyman Platt and his wife were attending the conferences in Richmond, Ind., so the pulpit was most ably occupied by Hayes Heathcoat of the Christian Business Men's Foundation. They have a splendid choir of young people and their services were meaningful throughout. By far more were in attendance for worship than for Sunday School. If you travel through Colorado on U.S. 40, stop and worship with these Friends." —Walter Guyer
West York, Ill.

* * *

West Milton, Ohio — On April 24, sixteen young Friends and their guests from Rich Square Meeting toured the Friends Central offices and the Earlham campus. They enjoyed a wiener roast and, following the tour of the campus, had vespers on the lawn of Stout Memorial Meetinghouse.

Improvement in the meetinghouse at West Milton has been achieved recently by the addition of a Church library. New shelves were built by one Friend, and books were donated in the memory of H. E. Pearson.

* * *

Lynn, Mass. — Professor Moses Bailey of Hartford Theological Seminary and Mabel Bailey attended a reception at Silsbee Street Meetinghouse, March 6, at which time Moses Bailey spoke on "Opportunities Here and There," relating to his travels in the Near East. Prof. David McAllister of Wesleyan University, Middletown, Conn., was guest of the Quaker Men on April 23, when he discussed the affairs of American Indians. At a gathering of the Women's Missionary group he told further of his experiences among the Arizona Indians. Quaker Women are now raising money for an electronic organ, and recently enjoyed an organ program demonstrating it.

BIRTHS

Bushong — To Keith and Karen Bushong of Anderson, Ind., on May 6, a daughter, Kay Ann.

* * *

Cochran — To John and Louann Cochran, formerly of Anderson, Ind., Meeting, in Lafayette, Ind., on April 20, a son, Jay Karl.

* * *

Pitt — To James E. and Wanda Stevens Pitt of Marion, Ind., on March 3, a son, Steven.

* * *

Pohlenz — To Kenneth and Ruth Pohlenz, of Grinnell, Iowa, on April 23, a son, Richard Lee.

* * *

Stanfield — To Harold and Mary Elizabeth Farr Stanfield of New Burlington, Ohio, on April 14, a daughter, Cynthia Dee.

* * *

Williamson—To George and Margaret Williamson of Anderson, Ind., on May 12, a daughter, Valari Jean.

MARRIAGES

Wright-Lewis—Carolyn Sue Lewis, daughter of Virgil and Mae Thomas Lewis of Jonesboro, Ind., and Norman D. Wright, son of Mr. and Mrs. Norman Wright, Gas City, Ind., on January 16, Delmar Mock, minister.

DEATHS

Alice Whittier Jones
(*Taken at age* 81)

1873 to 1960

Alice W. Jones, who served for many years in the Friends Ramallah Mission in Palestine, died on May 5 in Amesbury, Mass., age 87 years. A birthright Friend and the third of six children, she was born January 20, 1873, to Charles H. and Elizabeth Farr Jones.

In 1884 she moved with her family to Vassalboro, Maine, where her father was principal of Oak Grove Seminary, and in 1889 the family moved to Union Springs, N. Y., where he was principal of the Friends School (now Oakwood at Poughkeepsie). Alice Jones attended both these schools, graduating from Union Springs in 1890.

She first taught in 1891-92 at Pleasant Valley near Amesbury, Massachusetts, where the family had purchased a farm on the Merrimac River and which was their home for more than 20 years. The previous year she attended Wells College, Aurora, N.Y., and after one year of teaching she studied (1892-93) at Earlham College, Richmond, Ind.

For ten years she was matron of the Institute for the Adult Blind at Hartford, Connecticut.

In 1906 she went to Friends Ramallah Mission, under the care of New England Yearly Meeting. She taught one year in the Girls Training Home (now Friends Girls School) and in 1907 became principal, working for the next twenty years with "Miss Katie," the former principal who now was Matron. These two women worked together companionably as a rare and wonderful team, retiring in 1929. Soon after the outbreak of World War I when all Palestine schools closed, she returned to America, but the spring of 1918 found her among the volunteers when the first Red Cross unit was formed to go to Palestine.

Back in Jerusalem she was put in charge of a large orphanage. When in the fall of 1919 the Ramallah Mission could resume its work, Alice Jones and Katie Gabriel reopened the Girls School under the handicap of working in a building nearly empty, as Turkish troops quartered there earlier had burned the furni-

ture as firewood. Against almost unbelievable odds, the school curriculum and standards were gradually rebuilt.

There grew up in the Ramallah Girls School under Alice Jones' leadership a tradition of friendly democratic living, building for Christian character with ideals of unselfish service.

Leaving Ramallah in 1929 due to ill health, she returned to the U.S. and, following treatment, resumed teaching. For ten years she taught Bible at Oak Grove School in Vassalboro, Maine.

In 1939 she was invited to return to Ramallah for the Golden Jubilee of the founding of Friends Girls School. War came and Alice Jones found it wise to stay in Ramallah, where she served as "visiting teacher" and helped with the Friends meeting. In 1948-49 she spent her strength and slender means unstintingly, trying to help the thousands of refugees who thronged into Ramallah.

Returning to the U.S. in 1949 lest she become a burden to the younger staff workers, she became a resident of the Huntington Home for Retired Friends at Amesbury, Mass. She found a tremendous satisfaction and blessing in attending the Amesbury Meeting, where John Greenleaf Whittier, her distant cousin, had worshipped for so many years. Her last three years were lived in the MacLeod Nursing Home in Amesbury, where friends and loved ones were close to her.

Surviving are two sisters, Mary Jones Smith of Logan, West Va., and Beulah M. Winslow of Los Angeles, Calif.; three nephews and several grand and great-grand nephews and nieces.

Memorial services were held according to the manner of Friends in Amesbury on May 12th, with burial in the Friends section of Union Cemetery, James Wild and J. Perry Hadley assisting.

Blair — Augustine W. Blair of High Point, N.C., on Feb. 17, following a brief illness, age 93. He was active in community affairs, especially in the work of Springfield Meeting of Friends, where he was a birthright member. He had been an elder for the past thirty-four years, and was teacher of the Adult Sunday School class until a year and a half before his death.

Although he had spent the greater part of his life in educational work in the eastern states from Florida to New Jersey, he and his wife, the former Genevieve Mendenhall, always hoped to return to their native state of North Carolina. However, his wife died in 1934 in their home in New Jersey, and it was not until his retirement from Rutgers University in 1940 that he returned to live in North Carolina. Then he built a home in High Point where he lived the remainder of his life.

Survivors include one daughter, Mary Blair Mower of High Point; one grand-daughter, Judith Goodman of Greensboro, and two great-grandsons.

* * *

Coppock — Marguerite (Margee) Coppock, of Detroit, Michigan, on March 16, following a long illness. A daughter of the late Walter and Maude Rank Coppock, she had resided with her family in West Milton, Ohio, for many years. Surviving is one sister, Isabelle Fleece of Dayton, Ohio. A brother, Lowell, had died in infancy. Graveside services were held by West Milton Friends, with burial in the Pleasant Hill Cemetery, Lawrence Barker, minister.

* * *

Huston—Richard Michael Huston, in Jonesboro, Ind., on March 4, age 17 years. He was born December 30, 1943, the son of Frances and Richard Jay Huston. Surviving are his parents and two sisters, Shirley Ann and Cynthia Rae.

Services were held at the Jonesboro Friends Church, with burial in Gardens of Memory, Huntington County, Delmar Mock, minister, assisted by Joseph Watkins.

* * *

Olsen — Anna K. Pedersen Olsen on March 15 at Mercy Hospital in Iowa City, Iowa., age 74. Survivors include her husband, Arnold Olsen; and two sisters, Mrs. Bertha Hyde of Fremont, Ohio, and Miss Sarah Pedersen of Chicago.

Services were held on March 18 at the West Branch, Iowa, Friends Church, with burial in the West Branch Cemetery, Clifford Wolfe, Taylor and Irma Guthrie, ministers.

Smith — Edith W. Smith, wife of Parke N. Smith, of Rockville, Ind., on April 8, age 79. She was a faithful, active and well-loved member of Coloma Meeting, and had served as an elder. Besides her husband, surviving are one son and two daughters: Ina Mae Clark and Parke W. Smith of Rockville, and Iva Fay Potts of Santiago, Calif.; and five grandchildren.

Services were conducted at Coloma Church with burial nearby, Clarence Ozier and Valentine Krumm, ministers.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Bell, California — (southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles, California — Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. R. Ernest Lamb, interim pastor. Phone Sy-63372.

Ramona, California—Friends Church, 8th and Main St., (35 miles northeast of San Diego). "The Valley of the Sun." No smog. Sunday School, 9:45 a.m.; Worship, 11 a.m.; C.E., 6 p.m.; Evening, 7 p.m.; mid-week, Tuesday, 7:30 p.m. William J. Murphy, pastor. Phone 81J.

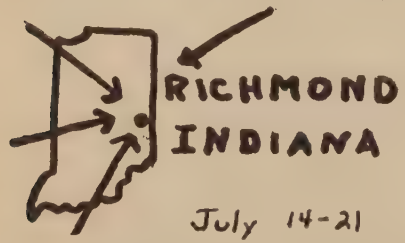
Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. Paul Miller, Minister, Miller 2-3774.

Whitter, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 9:00 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., R. Jackson Gauldin, Clerk; Harold Walker, Minister. Phone 43-467.

FIVE YEARS MEETING FORECASTS



"To Serve the Present Age - Our Calling to Fulfill"

All major sessions will be held in the Field House on the Earlham campus. An acoustical ceiling and air-conditioning are being installed.

Everyone is encouraged to register and, upon arrival, all will receive badges signifying their role in the Five Years Meeting sessions.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St., Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida—Meeting for Worship at 11:00 a.m. in Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting and Iglesia Los Amigos, 3235 NW 10th Avenue — Meeting for Worship in English, 9:00 a.m.; Sunday School, 10:00 a.m.; Meeting for Worship in Spanish, 11:00 a.m. Earl W. Redding, pastor. Phone NEwton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida — Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia—Meeting for Worship and First-day School at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk; Phone DR 3-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOodland 8-2040.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meeting for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 S. Mitchell, EDison 6-5209.

Carthage, Indiana—Carthage Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Prayer Group, Thursday, 7:30 p.m. Herman A. Parker, minister. Phone Logan 5-5665.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

A VACATION IS TO BEGIN..

THE QUAKER APPROACH TO CONTEMPORARY AFFAIRS

- A week long vacation-institute at Lake Winnipesaukee, N. H. July 30 - August 6, 1960.
- Outstanding speakers-discussions family rates, children's program.

WRITE: for illustrated brochure, American Friends Service Committee, 130-A Brattle St., Cambridge 38, Mass.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H.A. 5-2621; after 6:00 p.m. G.R. 6-7776. All Friends welcome.

Hagerstown, Indiana — Nettle Creek Friends Meeting (west of Dalton). Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m. Midweek Cottage Prayer Service, 7:00 p.m. Edward Armstrong, Minister.

Indianapolis, Indiana — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for worship at 11:00 a.m. J. Worrell Kirk, Minister. For information call FL 7-3850.

Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. LI 6-0422.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CLifford 5-2485.

Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Church School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister.

Richmond, Ind. — West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Sharpsville, Indiana—Mt. Lebanon Friends Meeting - 8 miles south of Kokomo on Route 31 - then one mile west. Sunday School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Young Peoples Service, 5:30 p.m.; Evangelistic Service, 7:00 p.m.; Prayer Meeting Wednesday evening, 7:00 p.m. Dwight Moss, pastor. Phone 2X10.

Spiceland, Ind.—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl J. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield, Iowa — 1207 South 6th. Bible School 9:30, Worship Service 10:30 D.S.T. Lewis Savage, Pastor.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

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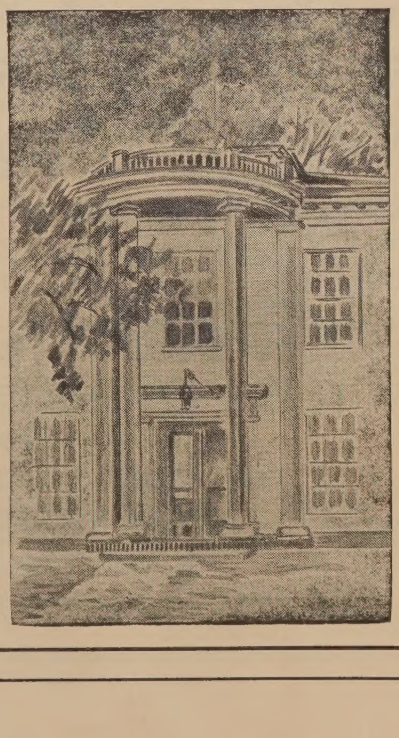

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Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

Nantucket, Mass. — Sundays 10:30 through July and August. Historic Fair Street Meeting House.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich. — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328 or CI 2-6958.

NEW JERSEY

Montclair, New Jersey — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor

Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 9-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C.—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, O.—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, Ohio—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Glen Rinard, pastor. Phones JEfferson 8-3721 and 2801.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-8574.

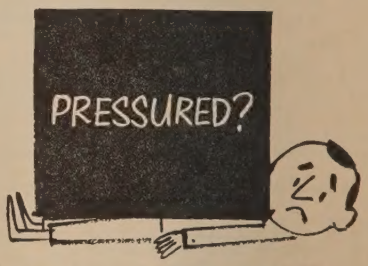
Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Holland, Virginia — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, Goldie Mae Wright, Holland, Va., RR 2. Minister, James A. Coney. Phone Franklin LO-2-8617.



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WASHINGTON

Seattle, Washington — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

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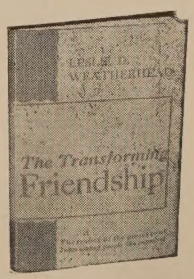

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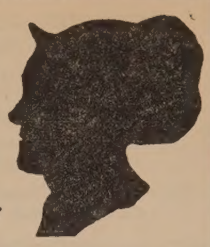

Indiana Quaker Records

In the spring of 1949 while cleaning out the attic of the old Moorman residence in Winchester, Indiana, there came to light two boxes of Quaker records. Frank Moorman (1852-1928) was a prominent Winchester citizen and active member of the Society of Friends. Sometime prior to 1920 these two boxes were given into his care, taken to the attic and forgotten.

When the records were found, they were examined and read with interest by various persons. I had these records the latter part of that year, making copious notes from them. Then Marvin Thornburg, a trustee, took them, intending to place them in the vault of the Yearly Meeting-house.

About 1953 there was a flurry of hope that publication of the **Encyclopedia of American Quaker Genealogy** (Wm. Wade Hinshaw) might continue with the Indiana records, and it was apparent that this new-found material should be added to the Hinshaw extracts. When the books were again in my hands, it was discovered that the first volume of the Cherry Grove Women's Minutes was not there. By various inquiries made through Marvin Thornburg and Harold Thornburg of near Winchester, and an uncle of the writer, the book, which was distinctive and easy to identify, was found by a daughter of Sam Hinshaw, and now is placed with the Yearly Meeting records.

Cherry Grove Friends

Volume I of the Men's (1821-1830) and Volume I of the Women's (1821-1830) Minutes of Cherry Grove Meeting, Randolph County, were handmade with 7½ by 12½" pages hand-stitched and bound in deerhide that is quite obviously home-tanned. Additional volumes located and now in the vault include: Cherry Grove Meeting Records: Men's (1843-1867), (1867-1887); Women's (1852 to 1879) and (1879 to 1895); Joint (1896 to 1908), (1904 to 1915); also Marriage Records (1821 to 1880); and a Birth and Death Record Book.

More Randolph County Records

Also available are: White River Monthly Meeting Records: Men's (1833-1843), (1843-1860), (1860-1879); Women's (1835-1859), (1859-1877); and a Marriage Record (1866-1871). Poplar Run (formerly Sparrow Creek) Monthly Meeting: Men's (1855 - 1874), 1874-1877); Women's (1881 - 1884); Book of Marriages; and two small Birth & Death Records. There were two volumes of Winchester Quarterly Meeting Minutes as well as a handful of preparative minutes.

Conservative and Anti-Slavery Friends

About a year ago Friends of Western Yearly Meeting (Conservative) deposited their records with the Indiana State Historical Society. These included records beginning in 1877. Besides Yearly Meeting Records there are these Monthly Meetings: Beech Grove, Mill Creek, Plainfield, Westfield, West Union, White River, Laura (Ohio) and Wilmington (Ohio). There are miscellaneous volumes of preparative minutes; and this writer has compiled data from all these records.

Now deposited at the Indiana State Historical Society are some half-dozen record books of the Anti-Slavery Friends Meeting, and Yearly Meeting Minutes have now been secured on microfilm. —Willard Heiss

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"We must level up to the essential quality and not down to the degenerate forms."

—Rufus M. Jones

INDIANA QUAKER RECORDS

Announcing the publication of . . .

The Records of MILFORD MONTHLY MEETING

of Friends, Wayne County, Indiana.

These records are comprised of Births, Deaths, Marriages & abstracts of the minutes. (Hicksite records not included).

This is VOLUME VI, of what is hoped to be a continuing project to publish all the Quaker Records for eastern Indiana, as follows:

I White Water (1809), Wayne County
II New Garden (1815), Wayne County
III Silver Creek-Salem (1817), Union County
IV Springfield (1820), Wayne County
West Grove (1818), Wayne County
V* Chester (1823), Wayne County
Dover (1837), Wayne County
VI Milford (1823), Wayne County
VII Cherry Grove (1821), Randolph County
VIII White River (1824), Randolph County
IX Sparrow Creek-Poplar Run (1841), Randolph County

*If additional West Grove material is made available, it might be issued as Volume IVa.

Milford Meeting was chosen as the initial meeting as it was the parent of all the meetings in Rush, Henry and Hancock Counties. This is rather important to those who are interested in that area.

This manner of publication of the Quaker records may not be pleasing to some, but no prospect is in sight to continue in the manner of William Wade Hinshaw's Encyclopedia of American Quaker Genealogy. The material in these books will be found to be somewhat more complete than Hinshaw. However, the editor has checked his records against the Hinshaw material. He has used some of the Hinshaw records for the post Civil War era. That period is very tedious to abstract and the material unrewarding, so that the editor has generally stopped searching the records circa 1865.

This work has been made possible by the cooperation of the Trustees of Indiana Yearly Meeting, the interest of the Friends Historical Society, and help of William Perry Johnson. Credit must also be given to Mrs. J. E. McMullan, who did so much work on the Indiana records. —Willard Heiss.

WILLARD HEISS, Compiler
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Please accept my order for a copy of RECORDS OF MILFORD MONTHLY MEETING, WAYNE COUNTY, INDIANA. Mimeographed, in wrappers. $5.00 postpaid. Institutions may be billed.

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